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# THE CONCEPT OF CIVIL SOCIETY AND ITS GENESIS

Oltmisheva Nasibahon Gulamjanovna<sup>1</sup>

<sup>1</sup>Senior Lecturer of the Department of Social Sciences Fergana Polytechnic Institute

### Basharova Gulmira Galimyanovna<sup>2</sup>

<sup>2</sup>Teacher of the Uzbek language and literature department Fergana Polytechnic Institute

#### **ABSTRACT**

The article "Civil society is its genesis" analysis and budgeting the principles of zoroastrianism, as well as the views of European philosophers of antiquity, the conceptual views of medieval thinkers, the great thinkers of the East and the philosophers of our time. basis of the principle of "from a strong state to a strong civil society" put forward by Karimov, Sh.M. Mirziyoyev introduced reforms in Uzbekistan on the establishment of a mahalla institute.

**Keywords:** Civil society, genesis, conceptual idea, community institution, socio-philosophical thinking, theoretical and sociological research, self-governance, spiritual value, modernization of society.

#### I.INTRODUCTION

One of the main indicators of a democratic society in the world is the establishment and development of constructive dialogue between the state and civil society. This, in turn, requires the development of constructive communication methods and technologies by the scientific community. Therefore, most research centers currently operating in developed countries focus on improving the effectiveness of dialogue between civil society institutions and public authorities.

In Uzbekistan, special attention is paid to the modernization of society, the development of democratic relations between the state and citizens. In this regard, the fact that the President of the Republic of Uzbekistan Sh. Mirziyoyev pays special attention to ensuring the priority of the interests of the people and the people in order to develop a strategy for further development of Uzbekistan and ensure the implementation of its tasks shows that the main goal is to build a decent civil society. This, in turn, necessitates an in-depth study of international experience in this field, the widespread adoption of national and universal traditions, the search for optimal ways and means of improving civil society through the effective use of the achievements of the peoples of the world. Therefore, today it is important to conduct research aimed at improving the efficiency of the system of public control.

#### II. LITERATURE SURVEY

The concept of "civil society" was first introduced into scientific circulation by ancient thinkers. In a sense, the question of the role and place of citizens in the life of society and the system of social governance in this period formed the basis of ancient Western views. In particular, the works of Plato, Aristotle, Cicero, etc. served as the basis for a more detailed development of the ideas of civil society.

Theoretical and practical issues of civil society have been developed in Eastern philosophy since ancient times. The sacred book of Zoroastrianism, the Avesto, the views of Confucius, the Vedas and the Upanishads contain valuable information on this subject. Specific conceptual considerations of civil society are also widespread in the works of the ancient classical thinkers Plato and Aristotle. Mark Tulius Cicero explores civil society as a synonym for the state in his On the State and On the Laws. In these works, the people are interpreted as an association of many people bound by mutual consent as a result of the commonality of rights and interests <sup>1</sup>.

## III. METHODOLOGY

Unfortunately, in some sources there are unfounded opinions of some researchers that civil society is only a product of Western civilization and reflects its achievements today. The principles of Zoroastrianism, as well as the works created by Central Asian encyclopedic scholars under the influence of the views of European ancient thinkers, clearly confirm this. The unique ideas expressed in the Avesto, as well as in the works of the great thinkers of the Middle East, Abu Nasr al-Farabi, Abu Rayhan al-Biruni, Abu Ali ibn Sina, Ibn Rushd, and others, are in many ways not just independent conceptual ideas of a just society like civil society. allows us to identify the existence of specific traditions in the understanding of civil society, in which civil society is interpreted in terms of goodness, while socio-philosophical thinking focuses on the moral and spiritual aspects of the relationship between society and state rulers.

It is known that by the Middle Ages, the influence of religion on the social ideas of civil society increased significantly. A comparative analysis of socio-philosophical ideas in the works of scholars and thinkers shows that while in ancient times the essence of social relations was widely interpreted, in the Middle Ages it was clear that the relationship between citizen and state had a religious character. This indicates the formation of a new - independent religious paradigm of civil society.

In general, the analysis of the sources of ideas and perceptions of civil society shows that the phenomenon of civil society in antiquity and the Middle Ages was understood in terms of the predominance of state interests over private interests. In the eyes of many thinkers of antiquity and the Middle Ages, the state was the main

<sup>1</sup> Plato. op. In 3 volumes. - M., 1971; Aristotle. Politika. - Moscow: ACT, 2002; Cicero. Dialogues. About the state. About laws. - Moscow: Nauka, 1966.

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institution governing social relations. Such an understanding of reality is the result of the absence of the concept of the relationship and duality of society and the state at this stage of development of society.

The New Age in human history is characterized not only by the formation of new strata of society, but also by the realization that social systems (political, economic, spiritual, etc.) are separated, and that there is a natural possibility of contradictions between state and civil society. N.Maciavelli, T.Gobbs, J.Locke, Sh.L.Monteske, A.Fergyuson, J.-J.Russo, K.Gelvetsiy, P.Golbax, D.Didro, T.Payn, E.Berk, I The conceptual views of Kant, Gegel, and a number of other thinkers indicate that in the New Age, first of all, there was a re-understanding of the social role of the state. If in ancient times and the Middle Ages socio-philosophical thought was focused on the domination of the state, at this historical stage the person (citizen) with his rights, interests and needs comes to the fore. The state, on the other hand, acts as an institution for the realization of these interests within the framework of existing laws.

In the new era, special attention is paid to the study of socio-philosophical thinking in our country, in particular, the ideas of the Jadids, aimed at the formation of enlightenment values as a necessary element of civil society. Thinkers such as M. Behbudi, A. Avloni, A. Fitrat, ahead of their time, came to the conclusion that not only enlightened, but also civil society can be built in an independent state. The idea that traditions and customs are not an obstacle to democratization is seen as an important discovery of the Jadids. On the contrary, modernization, carried out within the existing traditions, is the most important factor in sustainable development and building a civil society. It should be noted that such ideas were formed by Western sociologists only in the 70s of the twentieth century.

Twentieth-century research has complicated the understanding of the nature and functional characteristics of the category of "civil society," which is due to the addition of new criteria of civil society reflecting the needs of the people to the methodology of civil society research.

Modern concepts reflect the diversity of socio-philosophical views on the ontological and epistemological aspects of civil society. Systematic criteria for the analysis of social problems of civil society were developed during this period. This is a very important scientific discovery of the social sciences. Because it allows us to talk not only about the modeling of socio-economic and political processes in society today, but also about their prospects.

The establishment of a systemic paradigm as a new scientific approach to the study of civil society is an important achievement of modern social philosophy. This has intensified the tendency to move from the normative perception of civil society to empirical analysis of various aspects of modern conceptual approaches.

During the years of independence, special attention has been paid to identifying the main directions, trends and prospects of the process of formation and development of non-governmental institutions as a mechanism for realizing the democratic potential of civil society in our country.

From the first days of independence, Uzbekistan has been building civil society, combining the world's practice of democratic achievements with its historical and national peculiarities. The main philosophical principles of the concept of building a democratic state and civil society in Uzbekistan were developed by the First President Islam Karimov, which is based on universal values and the principles of democracy.

The data obtained from theoretical and sociological research allow us to conclude that the formation of civil society in Uzbekistan is stable, the self-awareness of citizens is steadily increasing, the sense of involvement of citizens in events in the country is growing.

People are forming a sense of responsibility in solving their problems, and the role of dependency on the state is being cut. National and modern moral and spiritual values and norms have a significant impact on the lifestyle of citizens and their social behavior.

The principle of "from a strong state to a strong civil society" was put forward by Islam Karimov. In essence, this principle is the gradual transfer of some state powers to non-governmental institutions and public organizations, including non-governmental social associations and citizens. self-governing bodies (neighborhoods) are important.

Restoration and further development of the mahalla institution, making it an effective tool for the realization of social interests is the most important element in the implementation of the strategy "From a strong state to a strong civil society."

The role of civic self-government institutions in educating the population in the spirit of humanity, tolerance, non-discrimination, democratic lifestyle, assertiveness, social justice and a healthy moral and psychological climate will be strengthened in the framework of the strategy "From a strong state to a strong civil society."

## IV. CONCLUSION AND FUTURE WORK

The establishment of a special ministry by Sh.M.Mirziyoev in order to further improve the organization and management of life and relations of the mahalla institute in Uzbekistan indicates that the aim is to take this work to a new level.

It is impossible to create a modern civil society without implementing the principles of social partnership, which will provide the state with the necessary ideological stability. For example, in a global society, social partnership is designed to ensure the balance of state and civil society goals. In this sense, the initiative, the role of both government agencies and civil society institutions, in particular NGOs, as well as citizens in the

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implementation of socio-political reforms and targeted tasks to democratize and modernize the country, reflecting all the structural features of the transition period to form an effective system of social partnership. the spiritual and traditional values (both spiritual and religious, and the system of social values in the traditional and patriotic spirit) that arise from their interaction and responsibility are of great importance.

Today, about 11,000 non-governmental non-profit organizations are registered and operating in the country. Their activities are regulated by the legislation of the country. Their widespread support by state institutions and government agencies has a significant positive impact on the process of formation and development of civil society.

Thus, the system of social partnership in society is rooted in centuries-old national traditions, as well as in the spiritual goals, laws and moral norms of peoples, designed to cooperate or give way in resolving contentious issues. The formation of social partnership is especially influenced by the culture of partnership, in which the spiritual values of patriotism, tradition, as well as the responsibility and care of the state for the welfare of the whole people are recognized as a priority.

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